THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end" (Ps. 102: 26, 27).

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PRE-EXISTENCE.

PRE-EXISTENCE means existence in a former state. Webster defines it as the "existence of the soul before its union with the body." "Mormonism" concurs with this definition, but substitutes the word "spirit" for "soul," since it has been revealed to the Prophet Joseph Smith that "the spirit and the body is the soul of man" (Doc. and Cov., Sec. 88: 15).

There is no room for debate on the question of the existence of the spirit of man; it is a well-established fact. We gaze on the lifeless form of the departed and contrast it with its condition before death took place. Once, its essential characteristic was life and activity, but now, as a result of that change, it has become an inert, inanimate mass. For some time after death, the organs of the body are still intact, but they do not perform their functions. Why? Because the spirit which gave life to the outward, physical body has become separated from it. The spirit, therefore, is the life-giving element: it is the eternal counterpart of the mortal body, the combination of which constitutes "the soul of man."

While a common understanding has been reached in regard to this phase of the subject, there seems to be considerable difference of opinion as to the origin of the spirit. Among theologians, however, there are three theories extant as to the origin of the spirit. First, that of Traduction, which affirms that the spirit is produced by the law of generation, from the spirit of the parents, "being as truly derived from the parents as is the body." Secondly, that of Immediate Creation, or the view that the spirit owes its existence to the creative power and agency of God at the time of birth. Thirdly, the doctrine of Pre-existence, or the view that the spirit

existed before its union with the body. Traducianism is necessarily atheistic, and finds only rationalistic adherents. Creationism, according to Hodge's Systematic Theology, is "the common doctrine of the Church, and especially of the Reformed Theologians." Among sectarians, the doctrine of Pre-existence has no institutional believers, and only few individual pretenders. It is with Pre-existence, however, that we, as Latter-day Saints, are concerned, for this principle, among many others, has been revealed in our time.

There are some who maintain that Pre-existence is not a scriptural doctrine, but such an argument is untenable. In the first chapter of Genesis we learn that "God *created* man in his own image," while in the second chapter, we are told that "the Lord God *formed* man of the dust of the ground." That the first account refers to a spiritual creation, is attested by modern revelation contained in the Book of Moses 3: 5, which records: "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. * * * And I, the Lord God, had created all the children of men; and there was not yet a man to till the ground; for in heaven I created them; and there was not yet flesh upon the earth, neither in the water, neither in the air." In the thirty-eighth chapter of Job, we read that the Lord asked His servant: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding * * * When the morning stars sang together, and all the sons of God shouted for joy?" Further, when speaking to the Prophet Jeremiah, Jehovah said: "Before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." On one occasion, as they passed by the man which was blind from his birth, the disciples asked Jesus this question: "Master, who did sin, this man or his parents, that he was born blind?" The interpretation of this passage is that the disciples believed it possible that the man had sinned before he was born. Again, in the seventeenth chapter of John's gospel, the writer records the Savior as saying to His disciples: "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." In the eighteenth chapter of the same book, we find our Lord supplicating the Father in these words: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

From these few citations from Holy Writ it is obvious that Pre-existence is a scriptural doctrine. Just how universal its belief remained after the time of the Savior, we can only conjecture. *Chambers' Encyclopædia* is authority for the statement, however, that "The notion that human souls were in existence before the generation of the bodies with which they are united in this world, was anciently, and is still, widely spread throughout the East." Many of the Greek philosophers were familiar with the conception,

especially those who held the doctrine of transmigration, as did the Pythagoreans. Plato, himself, taught that all human "souls" existed from the very beginning, "still and silent in the realm of potentiality." Unlike Plato, Origen, possibly the most distinguished and influential third century theologian, held that the souls of men had a "separate, conscious, personal existence in a previous state; that having sinned in that pre-existent state, they are condemned to be born into this world in a state of sin and in connection with a material body." The present state of being, he argues, "is only one epoch in the existence of the human soul. It has passed through innumerable other epochs and forms of existence in the past, and is to go through innumerable such epochs in the future." Justin Martyr and several contemporaries supported this view, although it by no means found universal acceptation. The Council of Constantinople condemned the doctrine as heretical in 540 A.D. Scotus Erigena, a theologian of Irish extraction, living in the ninth century, was one of the last advocates of the doctrine of a pre-existence of spirits. At the present time, however, the belief has become universally discredited, institutionally, except among the Orientals.

In our own time, however, we find an occasional reference to this principle. Wordsworth, in his ode on "The Intimations of Immortality," gives beautiful expression to this theme in the following lines:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

Sir Oliver Lodge advances his views on this and kindred questions in his book, *Reason and Belief*. While treating the subject, "The Permanence of Personality," he says, in part: "The beautiful animal body, thus slowly fitted for our reception, we utilize; and with it we are associated, being able by its aid to manifest ourselves to others, and to operate and do work on the planet, for a short period of seventy years. It is our machine, our instrument for manifestation, for living a practical and useful life, for coming into relation with other people. * * * The body is our only means of effecting physical movements in the realm of matter."

While not bearing directly on the question of pre-existence, it is instructive to compare the statement of the Prophet Joseph Smith with the above statement of one of the world's greatest thinkers. In section ninety-three of the Doctrine and Covenants we learn that "The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy, and when separated

man cannot receive a fulness of joy." Elaborating upon this point, Dr. John A. Widtsoe, in his work, *Joseph Smith as Scientist*, says: "The statement that man can receive a fulness of joy only when spirit and element are united, is of itself a scientific doctrine of high import. This is a world of matter; and a spiritual man, that is, one made of the universal ether, would not be able to receive fully the impressions that come from the contact of element with element. To enjoy and understand this world, it is necessary for the spirit to be clothed with matter."

Quoting again from Sir Oliver Lodge, we read: "What happened before earth-life, we have forgotten; if we ever knew, we have forgotten. Our individual memory begins soon after birth. Before that we cannot trace identity. Perhaps we had none. Either we had none or we have forgotten. * * * I am well aware that I am saying nothing new. The doctrine is old; Plato taught it before the time of Christ. Wordsworth taught it early last century—the doctrine that when we enter into flesh we leave behind all memory of previous existence—all, except for occasional dim and shadowy recollections which, though they may be stronger in infancy, occasionally surprise the grown man also, from whose mind they usually appear to have faded."

Lodge's view of Pre-existence is akin to the Platonic doctrine of an ideal-world, and is therefore not identical with modern revelation. In the general belief of a Pre-existence, however, there is no disagreement. On the other hand, it is interesting to find men of this type giving expression to such theological beliefs, notwithstanding their scientific researches to the contrary. It is not infrequent that men of Sir Oliver Lodge's type, who have expressed some such theological conviction, are regarded by their less-informed, scientific contemporaries, as pseudo-scientists, and pettifoggers. To all such objectors we assert with Schopenhauer that "the deepest things in life are not known by way of the intellect, but are lived and felt. The profoundest truths of life we know intuitively and directly, with a deeper certainty than the understanding can give." The devotees of Science must admit their inability to explain all phenomena by the scientific method. Science has its problems, so also has Philosophy and Theology. This arbitrary division of life's problems is man's crude method of ascertaining truth; and it must not be forgotten that the improvised formulas and methods of science, for example, are not interchangeable with those of Theology or Philosophy.

The principle of Pre-existence is a part of revealed Truth. "Mormonism" teaches that the spirit was "in the beginning with the Father." Abraham tells us that the Lord showed him "the intelligences that were organized before the world was." "And we (the Gods) will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who

keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever" (Book of Abraham 3: 25, 26).

From this it is clear that our life in mortality is a probation, as Eliza R. Snow wrote in those inspiring lines:

"For a wise and glorious purpose,
Thou hast placed me here on earth,
And withheld the recollection,
Of my former friends and birth."

In the light of this principle, life has additional meaning. Through it we learn that man's origin is divine and not biological, for the Lord tells us that He "had created all the children of men," and that "man was also in the beginning with the Father."

Liverpool. ARTHUR L. BEELEY.

A MISSOURI EDITOR ON UTAH EDUCATORS.

IN some circles outside of Utah an impression prevails that the great and wonderful state founded by the Latter-day Saints is, both intellectually and morally, far below the level of the rest of the so-called Christian world. It has been to the advantage of Christian missionaries in Utah to represent the people there as lost in pagan darkness, and they have neglected no opportunity of appealing to the benevolence of the world in behalf of their missionary funds, and purses, on that ground, and they have been joined by enemies and traducers of every description. Their efforts have not been in vain. They have succeeded in prejudicing people against the Latter-day Saints and making the very name of their fair state a "hiss and a bye-word."

All unprejudiced visitors to Utah know that there is no reason in the false representations made. They see in Utah a people whose intellectual and economic advancement is simply marvelous. They see massive buildings which stand as evidences for all time of the firm, solid character of those who conceived them, and they find religious and social institutions of the highest order. Many of them are not afraid to say so to the world, or to contradict those who for selfish purposes bear false witness.

Among the candid truth-tellers regarding Utah is Dr. John R. Kirk, president of the First District Normal School of Kirksville, Mo., who visited Utah some time ago and lectured to teachers in various parts of the State. In a letter to the Editor of the Utah *Educational Review*, published in the November number of that magazine, he says, in part:

"My purpose in speaking before your high schools was to encourage and stimulate as much as possible your very promising generation of young high school students and to open their eyes

to the tremendous possibilities which the future has for those young men and women who will learn capabilities, gain control of themselves, and learn something of the material and spiritual forces of the world.

"In addressing the large audience of teachers my purpose was professional and somewhat specific, with a view to immediate service * * * I enjoyed especially meeting that vigorous and buoyant group of men and women constituting the six hundred teachers of Salt Lake City. And what a wonderful city and state you have! I would rather spend a week in Utah than read the best book on sociology ever written. I like best those remarkable people who constituted the pioneers of Utah. They have made a mark that the world will some day recognize. I think my studies and observations, along with some few years of experience, enable me to look a high school boy in the face and know something of what he has back of his countenance. I studied intently the features of your high school boys out there in the south end of Salt Lake county, and in some half dozen high schools in Utah county. Judging from their clear countenances, their upright, manly looks and their frankness in expression, I do not think I have ever seen quite so clean-minded and clean-bodied a lot of high school boys as I saw out there in those two wonderful counties of the Jordan valley.

"I wonder how long the simple, plain living and the high and clean thinking of your present sturdy community leaders will hold out. I wonder whether your marvelously rich state now being so rapidly cosmopolitanized will, another generation from this time, have as clean-blooded and clean-minded high school boys as you have now. I do not discredit the Missouri boys whom I meet daily. But I believe myself to be in contact with some problems of social life that have not yet come to be the daily problems of the schoolmaster in Utah, where the community ideals have anticipated those problems. Here in the middle west and all over the east the school men are puzzled with the problem of better community life. We never have an important educational convention without a debate over 'sex hygiene.' Your community leaders who have given Utah its great start have solved the problem of social life better than the people of any other state of our Union. Your recreation centers in, or near, your churches, where the old and the young commingle and rejoice together, are superior to what we have in other states. You have got at the 'sex hygiene' problem better than we have done, and that without much mention of it.

"I did not overlook the high school girls, many hundreds of whom I saw in your high schools. They seem to me fully the equal of your boys. I hardly think they are more healthy or more buoyant or more wholesome in thought, manner, and attitude than our high school girls of the middle west. But the older com-

mnnity, while protecting its girls pretty well, has to an nnfortnnate extent lost control of the freshman high school boy and thereby in considerable measnre lost control of the mental activities, the attitndes of mind, and the habits of the boys throughout the high school period. In about all of those smaller and medium sized high schools of your state that I saw, there were as many boys as girls. That is a thing which we seldom see in the older states. The girls far outnnmber the boys in most of our older high schools.

"The visit to your state was to me a vacation—an outing. It was highly enjoyable. I hope I may yet have the good fortune to visit my friends in Utah many times. And if any of them ever come this way, my latch string is always out and easy to reach."

THE VALUE OF TIME.

THERE is a story told of Benjamin Franklin, intended to illnstrate the value of time. It is always appropriate, but especially when the year itself reminds us that the moments flow swiftly by.

A gentleman entered his little bookstore and inquired about the price of a certain book. The attendant told him the price, four shillings. The customer considered this exorbitant, and, when he was told again that the price was as stated, indignantly demanded to see the proprietor himself. Mr. Franklin came, when snmmoned, and when the customer again demanded to know the price of the book, calmly replied, "five shillings."

The customer thought he had heard wrong, but Mr. Franklin repeated, "five shillings."

"But, sir," the customer said, "your attendant just told me four shillings."

Franklin did not answer.

Again the customer asked for the price of the book.

"Six shillings," answered Franklin.

"Did you not just now say five shillings?" remonstrated the customer.

"I did," said Franklin, "and I could better have afforded to take five shillings then than six now. You have snmmoned me from my work and are now wasting my time, which is worth a great deal to me."

The customer, it is said, paid his six shillings for the book and left with a reminder of the value of time.

How much better the world would be if we could all learn the value of time, be prompt in all engagements, and utilize every moment as if it were the last.

THE King of kings gave Himself for His people. When earthly potentates become Christians, they will follow His example.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 31, 1914.

EDITORIAL.

A PROPER NEW YEAR'S RESOLUTION.

THIS is the season when, in accordance with time-honored custom, resolutions are formed for the future. Way back in the dim age of myth and saga our ancestors, at this time, made it a part of their festive program to announce some heroic exploit for the coming year, by which to gain fame, or wealth, and if they did not keep their solemn vows, they were considered no better than outcasts among their fellowmen. It was a matter of honor with them to redeem their word. The age of the Vikings and their expeditions is past long ago; the cup of Brage is no longer emptied at yuletide; but the custom to form New Year's resolutions lives, though they are of an entirely different kind from those of the old, grim warriors.

New Year's resolutions, however, have become a joke. Very few regard them seriously. Possibly in a majority of cases they are made with the very best of intentions. A man conscience-stricken because he is a slave of some bad habit, decides to break the bonds at the beginning of the year and to lead a better life. He is probably in earnest, but he soon finds that there is no special power or virtue in New Year's repentance above and beyond repentance at any other time, and in so far as he has placed his hope in the season instead of accepting, by faith, divine aid, he will be disappointed. The bad habit will get the better of him. That is the reason why so many New Year's resolutions are broken before the first week of the year, or even the first day, is ended. That is the reason why New Year's vows have become a joke.

And yet, perhaps it is better, after all, that the slave of sinful habits should make an attempt to gain liberty, even if he fail, than that he should never try. For such attempts prove, at least, that his conscience still lives and prompts to repentance. So let us make New Year's resolutions, but in a spirit of humility, acknowledging our dependence on our heavenly Father for all, "both to will and to do" (Phil. 2: 13), and looking to Him for aid day by day, and there need be no failure.

There are many things which might form the subjects of good resolutions at the beginning of the year, but we will mention only one—family devotion.

There was a time when heads of families considered it their duty to gather those dependent upon them around them morning and evening, and acknowledge the goodness of the Lord and ask Him for spiritual and temporal blessings. The reading of the Scriptures was part of the devotional exercises, especially on the Sabbath day. This was a good custom which might well be revived wherever it has been permitted to become obsolete. Family devotion has ever been the school in which men and women have been educated for service in the kingdom of God, and its discontinuance in so many homes has proved the greatest loss to mankind. There is no doubt that family prayers strengthen the testimony of the heads of families; they serve to unite husband and wife, parents and children in bonds of love; they promote obedience and harmony and prove the means of conferring important blessings and benefits upon all the members of the family. They make the performance of the daily duties of life seem easier; they sanctify amusements and recreation, and they impart power to resist temptations. A healthy religious life is possible only when members of the Church take the Church with them home and keep the sacred flame ever burning on the family altar.

If parents could realize their position as the representatives of God in the family circle, and their responsibility for their children, they would never let a day pass without entering the presence of their Maker with all their household. The Lord blessed Abraham because of his faithful observance of his duty to his family. As it is written: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." That, then, was the secret of the great blessings the Lord bestowed on Abraham. He exercised his parental and patriarchal authority as a means of keeping his children and household in the "way of the Lord," teaching them to do what is right at all times.

In the Doctrine and Covenants the Latter-day Saints are commanded to teach their children "to pray and to walk uprightly before the Lord," and this commandment they can best keep by making of their homes houses of devotion and prayer.

Whitfield, speaking on the subject, observed: "It is to be feared, that were God to send out an angel to destroy us, as He did once to the Egyptian firstborn, and withal give him a commission, as then, to spare no houses but where they saw the blood of the lamb sprinkled on the door-post, so now, to let no families escape, but those that called upon Him in morning and evening prayer; few would remain unhurt by His avenging sword. Shall I term such families Christians or heathens? Doubtless they deserve not the name of Christians; and heathens will rise up in judgment against

such profane families of this generation; for they had always their household gods whom they worshiped, and whose assistance they frequently invoked. * * * But will not the Lord be avenged on such profane households as these? Will He not pour out His fury upon those that call not upon His name?"

Somebody has called the year which has just passed, "annus terribilis"—the terrible year—on account of the indescribable horrors that mark the last five months of it, and that name will probably cling to it on the pages of history. But what are these horrors and calamities but a call to the nations of the earth and all the children of men to repent? And the first step is to call upon the Lord in prayer. It is a good time in which to resolve to dedicate ourselves and our homes to the service of the Almighty in order that He may stay the hands of the destroying angels and hasten the day when, in the language of Isaiah, "peace shall be extended like a river and the glory of the Gentiles like a flowing stream."

J. M. S.

A DAY OF PRAYER.

THE Archbishops of Canterbury and York suggest that Sunday, January 3rd, 1915, be observed as a day of humble prayer and intercession on account of the war. In their manifesto on the subject they say, in part:

"Never was there a time when the agreement in prayer, to which so much is promised, has been so widely extended. The Roman Catholics and the Nonconformists in the United Kingdom have consented to cooperate with us. But, more than this, the Church of France is doing the same, and we have reason to believe that, so far as is possible in the circumstances, the Church in Belgium will do likewise. The Church of the great Russian Empire has been informed of our intention, and we may thankfully count upon sympathy in that direction. In neutral countries, too, and especially in America, there will be many to join in our prayers. We trust that throughout our Empire there will be a mighty voice of prayer raised to our heavenly Father in the name of the Lord Jesus Christ, the Prince of Peace."

After intimating that they have issued a form of prayer for general use under such diocesan sanction as may be required, the archbishops continue:

"We call upon all whom our words may reach to throw themselves whole-heartedly into this vast work of intercession and of humble prayer. Who can tell what the effect may be when not two or three only, but the Christians of two or three nations, are united to ask of God the fulfilment of His good purpose for us all?"

The Latter-day Saints, in their worshiping assemblies, and privately, may well join in supplications for the restoration of

peace, for it is the privilege of the children of God to lay before Him at all times their needs, or the desires of their hearts, and there are many instances of answer to prayer, and many promises which encourage us to come with our petitions before the Ruler of the destinies of man, especially in times of distress, such as has fallen upon the nations at present. Prayers, if dictated by the Holy Spirit, are never in vain, even when not answered in the manner we may expect.

The Latter-day Saints, however, have been taught to look for judgments upon the nations of the earth in this generation as a natural consequence of sins and errors, and failure to follow the teachings of our Lord. They know that the heavenly Father calls His children to repentance, even by the voice of wars, pestilence, and famine, and that to repent is the first step toward lasting peace and prosperity. They therefore naturally ask whether the nations are prepared to unite in true repentance? Are they willing to begin a new policy in which violence, superstition and false pretences shall have no part? If so, they will not, as one has said, "from rival battlefields and rival pulpits put up rival prayers asking for rival blessings," for fear of being guilty of mockery. They will, as Peter expresses it, humble themselves under the mighty hand of God, that He may exalt them in due time. And then their supplications will be heard and answered. Repentance is just as necessary as prayer.

J. M. S.

CHRIST, THE KING.

By President Charles W. Penrose.

Christ is King! He is the spiritual Lord of all who believe in Him as the Son of God and the Savior of man. Once the despised and rejected, even of His own race, He is at this Christmastide the most highly honored by more millions of all nations, tribes and tongues than any monarch of the ages. Each succeeding anniversary of His bodily birth brings Him nearer to the earthly throne, on which He will reign as King of kings and Lord of lords. Hail to the coming of the mighty One who is "God manifest in the flesh," who conquered death and lives for evermore Christ is not only "the Lamb that was slain," but the "Lion of the tribe of Judah." He was meek and mild to the good, and forgiving to the ignorant and erring; but He was also stern and forceful against the hypocrite and wilfully wicked. He stands for justice as well as mercy, and is the embodiment of all the virtues and all the powers of divinity. He was and is the authorized representative of the Eternal Father, "full of grace and truth," and "no man cometh to the Father but by Him." He is a nerve-center of life and light in God's universe. He was the first-born in the family

of spirit sons and daughters destined to progressive experience and trial for the honor and glories of complete immortality, and He is their Leader and Redeemer. Through untold cycles of companionship with the Father He witnessed the works of Deity, and "all things that the Father doeth" were shown unto Him. Thus He was qualified to figure personally in the creation, and to act for and manifest Himself as "the very Eternal Father of heaven and earth." The story of His earth-life and ministry—His sacrificial death and glorious resurrection—has been all too briefly told by New Testament writers, but sufficient has come down to modern readers to lift Him in their minds above all the sons of men as the one sinless and perfect Exemplar. Therefore we adore Him and sing His praise. We commemorate the day celebrated in Christendom as the date of His nativity, and we echo the song of the angels when He came into this lower world, "Glory to God in the highest," for sending His beloved Son to rescue humanity from the grasp of him that hath the power of death, and to be the Resurrection and the Life! In these quiet vales, surrounded and protected by the mighty mountains, let us enjoy the sweet spirit of Immanuel, even though nations afar off revel and riot in war while professing to worship Him as the Prince of Peace! He will yet turn and over-turn, wielding the rod of His power until He makes a full end of the rule of this world, and then brings in a Christ's day of gladness, a millennium of rest, the universal reign of earth's rightful and everlasting King.—*Improvement Era.*

CHRISTMAS BREAKFAST FOR CHILDREN.

MANY of the readers of the *Star* will be glad to know that Sister Ida B. Smith, a recent Sunday morning, in response to a cordial invitation, visited the Crescent Chapel schoolrooms and addressed the children. She spoke on prayer and told the children how the Lord taught us to pray, and made some remarks appropriate to the season. After the children's meeting she briefly addressed the Crescent workers, commending them for their self-sacrificing, truly Christian labor among the children, and telling them about our own Primary work in which no less than 60,000 children are enrolled, under the care of 12,000 teachers. This was a revelation to her interested audience.

The occasion was the usual Christmas breakfast. The poor children of the Everton district receive breakfast each Sunday morning during the winter from the Crescent folk, yet this special occasion is one which is eagerly looked forward to by the children, as is evidenced by the fact that the number of children attending was about 1,200.

The children had commenced to assemble before 4 a.m., and in many cases had kept awake all night in order to be in time. The

members of the "Try Company" were admitted first. These are the children who have promised to keep the following rules:

"I will try to be clean in every habit of life."

"I will try every day, in the name of Jesus Christ, to do something for someone younger than myself."

And one can see by their clean hands and faces—no easy task to keep clean with the lack of facilities amidst which they live—that they are really trying to keep the rules. A register of attendance of these children is kept by the leaders, and those who consistently "try" through a whole season receive a small acknowledgment.

Punctually at seven o'clock the leader mounted the platform, and gave three strokes to a bell. The first ring signified "hands still," the second, "feet still," and when the last one, "tongues still," had been sounded, a blessing was asked on the meal. This consisted of two or three corned beef sandwiches (according to the age of the child) and a mug of tea. The children greatly enjoyed these. The workers told me that for this occasion over three hundred weight of bread had been cut into 2,950 slices, buttered, and made into sandwiches with the aid of 90 pounds of corned beef. A large band of workers had prepared these—and other things—on the evening previous, and a dozen workers had remained on duty throughout the night.

While the children were enjoying their breakfast, another band of workers was distributing bags containing sandwiches, apple and orange to those children who had been unable to obtain admission to the schoolroom. It is a matter of principle with the workers that no child is sent empty away.

The next thing was to remove the cups, then the table cloths and the tables, and to arrange the room for the service, which always follows the breakfast. The program for this meeting usually consists of a hymn, prayer, bible reading, an instrumental item or vocal solo, and a short address. The addresses given are in no way sectarian. The children are taught, through belief in Jesus Christ, to lead good lives. A gentleman feelingly rendered a couple of violin solos, which the children appreciated. I am sure that the children are encouraged and heartened by these services, and the sunshine put into their lives helps to combat the difficult circumstances of life under which many of them live. Service over, the children left the room in single file, to receive as they passed out, a bag containing two apples and an orange, a gift of toy or doll, and a Christmas card, all of which had been provided by the generosity of many kind friends.

A company of about a hundred workers then sat down to their own simple breakfast, after which the rooms were put in order for the services of the day.

By no means the least valuable service rendered to the children is that given by certificated nurses from the Queen Victoria nursing institution, assisted by experienced Crescent workers.

Every Sunday morning these friends give treatment to the sores and wounds which many of the children receive through the rough and ready conditions of their lives, and much suffering has been alleviated and prevented by prompt treatment from this source.

Perhaps the most remarkable part of this work is the fact that all the multifarious duties are performed voluntarily by a large band of workers, who give up their time on Saturday evenings, and rise early on Sunday mornings to carry out their mission to the poor children, so that all the money subscribed is spent on food or the utensils necessary to prepare and serve it.

This work has now been carried on for twenty-five years, during the whole of which period its founder, Mr. W. H. Hope, had been its superintendent until his death in January, 1914. The work still goes on. It is this long experience which has perfected the organization, so that such a large amount of work can be performed in so comparatively short a time. The workers meet on Sunday evenings after the church service in the "Christian Band," and it is here where, month by month, the arrangements are made.

The work carried on by these people cannot be too highly recommended. It is practical Christianity. As stated, everything was ready promptly at 7 o'clock a.m. That means that the workers had been up hours before that time, and some of them had walked four miles in order to be on hand in time. And the work is done without any compensation whatever, except the reward awaiting those who labor faithfully in the Lord's vineyard. A great deal of such philanthropic work is being done in Liverpool, and throughout the British Isles.

THE AMERICAN INDIANS.

THE Prophet Joseph Smith uttered many predictions which have come true. One of these concerns the American Indians. He said: "But before the great day of the Lord shall come * * * the Lamanites shall blossom as the rose" (Doc. and Cov. 49: 24).

This remarkable prediction was given by the Prophet Joseph at Kirtland, Ohio, in March, 1831. At that time, and for many years afterwards, there were no signs that the Indians of North America could become prosperous. There was a general impression that they were being gradually decimated, and that their total extinction was but a question of time. They were regarded as a vanishing race. But the census returns tell a different story. They indicate that the prophecy quoted will be fulfilled.

According to census reports which were issued a few years ago, there are more Indians in the United States at present than there were ten years previously. In twenty years they have increased 7 per cent. The Indian Bureau reported that the Sioux on the great Pine Ridge and Rosebud reservations in South Dakota have become self-sustaining; that the braves who followed Red Cloud, Spotted

Tail, Iron Shirt, American Horse, Gall and Roman Nose, and the other great savages of the tribe who danced the ghost dance for Sitting Bull, and who have decorated many pages of lurid romance, are now tillers of the soil and keepers of flocks and herds. They have graded railroads and built school houses and done other things of service to humanity and themselves.

Twenty years ago some of the tribes now civilized were little better than savages. Efforts at culture seemed hopeless. Some reformers gave up in despair and asserted that the Indian was no more capable of advancement than a grizzly bear. But the change has come. Some Indians are now known as an increasing race, growing in every respect. Their horizon has been broadened through the influence of the white man's civilization. They are being lifted from a state of savagery to enlightenment.

The prediction of the Prophet Joseph in 1831 is beginning to be fulfilled before the eyes of the present generation. Let us ask, by what sign can a true prophet be recognized? If his predictions come true, he cannot be a false prophet.—J. M. S.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Public Baths in Carlisle (Newcastle conference), on December 10th, 1914, when one soul was added to the fold of Christ. Elder Victor E. Israelsen officiated.

On Tuesday, December 1st, 1914, a baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), when one soul was added to the fold of Christ. Elder William R. Goates officiated.

A baptismal service was held Saturday, December 19th, 1914, at Leicester (Nottingham conference), when five people were admitted into the Church of Jesus Christ of Latter-day Saints; three from the Leicester branch, one from Loughboro, and one from Fiskerton. Elders H. Le Roy Frisby and Frank D. Redford officiated.

A baptismal service was held in the Feversham Street Corporation Baths, Bradford (Leeds conference), December 19th, 1914, when eighteen souls were admitted into the fold of Christ. Elders Elijah F. Spencer and Elmer M. Savage, and President Leonard B. Nielsen officiated.

In Honor of the Prophet's Birth.—A very interesting program was rendered on Sunday, December 20th, 1914, at the Durham House, Liverpool, in commemoration of the 109th anniversary of the Birth of the Prophet Joseph Smith. The hall was well filled, and the various numbers were very much enjoyed by all present. After the usual opening exercises, which consisted of prayer, congregational singing of appropriate hymns, and the distribution of the sacrament, the following program was given: Remarks, "The birth of the Prophet," Sister Ida B. Smith; remarks, "Forti-

tude of the boy Prophet in suffering," Elder Cleveland Curtis; remarks, "Visit of Angel and revealing of sacred record of Mormon," Elder J. M. Sjodahl; solo, "Joseph the Seer," Elder Arthur L. Beeley; remarks, "Witnesses to the Book of Mormon," Elder Oscar J. Hendry; remarks, "David Whitmer's assistance to the Prophet," Brother Joseph F. Smith; remarks, "Restoration of the Priesthood," Elder Clarence J. Woods; quartette, "O give me back my prophet dear"; remarks, "Joseph rebuking the guard," Elder G. Merlin Southwick; remarks, "The premonition which both the Prophet and Patriarch had of their impending martyrdom," Elder Arthur L. Beeley; remarks, "Joseph as a Prophet," President Hyrum M. Smith; solo, "The unknown grave," President Hyrum M. Smith; hymn, "Praise to the man who communed with Jehovah," congregation; benediction.

"LOST DAYS."

"The lost days of my life until to-day,
What were they, could I see them on the street
Lie as they fell? Would they be ears of wheat
Sown once for food but trodden into clay?
Or golden coins squandered and still to pay?
Or drops of blood drabbling the guilty feet?
Or such spilt water as in dreams must cheat
The undying throats of Hell, athirst alway?
I do not see them here; but after death
God knows I know the faces I shall see,
Each one a murdered self, with low last breath.
"I am thyself—what hast thou done to me?
And I—and I—thyself" (lo, each one saith),
And thou, thyself, to all eternity!"

DANTE GABRIEL ROSSETTI.

DIED.

BRIERLY.—On November 7th, 1914, Brother William Brierly of the Burnley branch (Liverpool conference), was killed while serving his country with the forces. A memorial service was held at Burnley, December 6th, 1914, in honor of deceased, who was a faithful Latter-day Saint.

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